

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3532.
NEW SERIES, No. 636.]

LONDON, SATURDAY, MARCH 5, 1910.

[ONE PENNY.]

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JUBILEE ANNUAL MEETING at BOLTON, on MARCH 12.

Service at 3 p.m., Bank Street Chapel.
Preacher:—Rev. JAMES HARWOOD, B.A.

Public Meeting at 6 p.m., in the School.
Chairman:—J. PERCY TAYLOR, Esq., J.P.

Speakers:—John Harrison, Esq., Rev. James Harwood, C. Sydney Jones, Esq., Alfred Pilling, Esq., Rev. J. H. Weatherall, M.A.

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THE ANNUAL MEETING

of Subscribers and Friends will be held in the Schoolroom at

ESSEX CHURCH, KENSINGTON,

ON

Tuesday, March 8,

when the Chair will be taken by Mr. J. S. BEALE, President of the Provincial Assembly of London and the S.E. Counties.

The following are also expected to speak:—Mrs. W. Wallace Bruce, Mr. J. F. L. Brunner, M.P., the Rev. W. H. Drummond, the Rev. F. K. Freeston, the Rev. H. Gow, and the Minister and Officers of the Society.

Tea and Coffee 7.45. Meeting 8.30.

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Unitarian Home Missionary College.

President:

SIR EDWIN DURNING-LAWRENCE, Bart.

JUBILEE MEMORIAL FUND.

A PUBLIC MEETING and RECEPTION will be held in the ESSEX HALL, on *Tuesday, March 8*, under the presidency of Sir EDWIN DURNING-LAWRENCE. A Deputation including the Principal of the College (Rev. ALEXANDER GORDON, M.A.), Rev. CHARLES PEACH, of Manchester, and Rev. H. D. ROBERTS, of Liverpool, will address the gathering.

Refreshments at 7 o'clock. Speaking at 7.45.

LONDON DISTRICT UNITARIAN SOCIETY.

A YOUNG PEOPLE'S MEETING

will be held at ESSEX HALL,

On SATURDAY, MARCH 19th, 1910, at 7 p.m.

and be addressed by the President, Rev. LAWRENCE CLARE, Miss GRACE MITCHELL, B.A., Mr. GEO. J. ALLEN, Mr. RONALD P. JONES, M.A., and Mr. H. G. CHANCELLOR, M.P.

All young people connected with our churches are cordially invited to attend and bring their friends.

Tea and Coffee at 7 o'clock.

Meeting at 7.45.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 6.

LONDON.

Acton, Creffield-road, 11.15 and 7.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. D. TOWLE, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. RAWLINGS, M.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Dr. J. LIONEL TAYLER.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RONALD BARTRAM; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. F. K. FREESTON.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. T. E. M. EDWARDS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. DAVID DAVIS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. DOUGLAS W. ROBSON, B.A.
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Mr. H. D. LEADBETTER.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. S. FIELD.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT MOLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMES, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Mr. A. J. FAULDING.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. W. H. DRUMMOND.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Mr. F. B. BENION.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. T. PAXTON, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARVEY-COOK.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARAMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. C. J. STREET, M.A., J.L.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 29.—"Moral and Religious Aspects of Free Trade."
 No. 30.—"Gladstone."

ONE PENNY.

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NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

BIRTH.

GRUNDY.—On February 28, at West Cottage, Royston, Herts., the wife of Charles Victor Grundy, of a son.

DEATHS.

HELSEY.—On February 27, at 66, Mount Pleasant, Liverpool, Ernest Blackburne Helsby.

MILLSON.—On February 26, at Larchcroft, Ilkley, in his 81st year, the Rev. F. E. Millson, for 34 years minister of the Northgate End Chapel, Halifax.

THE BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Rev. W. G. TARRANT, B.A.

Second Lecture, next Wednesday, March 9.

"THE UNITARIAN MOVEMENT MOULDING INFLUENCES."

Chairman: JOHN HARRISON, Esq.

Essex Hall, Essex Street, Strand, at 8 o'clock. Admission Free.

Special attention is directed to the valuable announcement on page 159 of this issue.

The Inquirer.

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All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

PREPARATIONS are already in progress for the taking of the census of the population next year. We are sorry to see that the suggestion is being made in some quarters that an optional column should be provided on the census paper for a description of denominational allegiance. A religious census, unless it is compulsory and therefore complete, can have very little value for the statistician, but it may be used very easily as a basis for the further extension of sectarian differences into public life. The only part of the United Kingdom where religion enters into the census returns is Ireland, and there we believe that it is attended by distinctly detrimental results, accentuating the most unspiritual forms of denominational rivalry and encouraging claims on the part of various religious organisations for representation in the public service in proportion to numbers. There has been a most welcome decline of this spirit in English life, and we are strongly opposed to any proposal which would tend to encourage its revival.

We imagine that most sensible people will agree with us in welcoming the Lord Chancellor's firm stand against the prevalent opinion that appointments to the office of justice of the peace should be influenced by political considerations. In the evidence which he gave on Wednesday before the Royal Commission on the Selection of Justices of the Peace, he expressed himself as follows :—"I regard it as an indignity and an injustice that any section of opinion should be, in practice, excluded from a legitimate ambition, and I think that it is contrary to the public interest that the authority of the bench of justice should be weakened by any widespread suspicion that the members

of it are not fairly selected." He urged further, the desirability of introducing what might be called the neutral element in these appointments—persons who took no part in politics and who were liable to be squeezed out under the existing system. It seemed to him also very desirable that workmen should be appointed. He believed that they were as competent to do justice as any other magistrate—a legal opinion which, in its refreshing candour and its detachment from social and professional prejudice, is not likely to be forgotten.

We are glad to see that Sir Francis Vane, the President of the British Boy Scouts, has been writing with complete frankness of the danger that the movement, with all its possibilities of good for the undisciplined boy-life of our great cities, may be warped and deflected from its original purpose in the interests of military methods and ideals. We hope that his warning will receive the attention it deserves. The Association, with its fine motto, "Hard bodies, strong minds, and tender hearts," has 40,000 members, and its activity and zeal are everywhere in evidence. These figures alone show that it meets a real need and that it appeals to things which are very strong in boy-nature, like the spirit of adventure, the love of concerted movement, and life in the open-air. It is a fine sort of game with potential moral results of a high order, and it should be kept quite clear from the sentiment which identifies the patriot with the soldier and sees in every foreigner a possible enemy. "We want them," Sir Francis Vane writes, "to regard the world not as a series of warring entities, but rather as a collection of races all striving under God's direction towards a common and beneficent end."

THE movement for closer union among the Irish Non-Subscribing Churches, which has just resulted in the inauguration of the "Non-Subscribing Presbyterian Church in Ireland," is full of interest for Liberal Christianity everywhere. It is a practical attempt to meet one of our most pressing needs, the combination of freedom to think

and move, unhindered by the dead hand of the past, with corporate fellowship and some measure of corporate control. Liberal Christianity must show itself capable of a rich and satisfying church life, if it is ever to extend its influence beyond small groups of individual thinkers; and for this purpose it must be ready to surrender, not principles, but inherited preferences which no longer fit the need of the time. The Irish scheme, which may be described as Presbyterianism on a reformed model, is a bold attempt to meet these conditions, and aims at organic unity without insisting upon doctrinal uniformity. We believe that many creed-bound churches would be glad to escape into the conditions of a progressive collective life for which it provides. The success of this new organisation will depend upon its power to restrain spiritual anarchy without encouraging fixity of type, and the breadth and charity of the men who control it.

THE Rev. J. E. Rattenbury gave a trenchant and illuminating lecture on Class Prejudices and the Church at the City Temple last week. The Church of England, he said, had practically become the church of the upper classes, and the Free Churches had become the church of the middle classes; the one being the aristocratic centre, and the other the capitalistic centre; both of them equally alien from the life of the people. The evidence of this was really very great. Something had been done by the Great Brotherhood Movement in recent years to create religious combination amongst the workers of the country, but the fact largely remained that the organised churches of this country did not touch the life of the great masses of the people. The social stratification of our British civilisation had an exact counterpart in the different churches. The greatest hindrance to Christian unity in this country was not theological but social. Wherever Christianity has been fervent and living it had inevitably broken down class prejudice. The true aristocracy was moral aristocracy, and the man who realised the dignity of the soul could afford to laugh

at the lesser dignities of rank, birth, and even intellect. There is no doubt some ironical exaggeration of the facts in this description, but we do not think its substantial truth is much open to question. We believe, moreover, that Mr. Rattenbury is entirely in the right when he relies for a remedy upon a revival of vital Christianity and not upon a mere cult of sociability.

* * *

WE have much pleasure in calling attention to the interesting letter by Miss Dendy on the Care of the Feeble-Minded, which appears in another column. The annual report of the Lancashire and Cheshire Society, with which Miss Dendy's name is so closely associated, is, as usual, full of interest, and records considerable progress in the work. The Committee desires once more to point out the very important relation which exists between their work at the Home at Sandlebridge and the question of unemployment. "We have now," the report states, "under our care 90 boys and girls who are over the age of 14 years; many of them are over the age of 16, and several are 20 years of age. All these young people, except two, would be in the ranks of the unemployed were they not with us. In one case, we have three brothers of a family, and the other two were among the Manchester unemployed last winter; both married and both harmless, stupid, weak-minded men." The limits of accommodation for this class of case have been reached, and an urgent appeal is made for funds to provide the necessary extensions. A house for 30 men could be put up for £500.

* * *

IN *De Hervorming*, of February 26, there is a memorial account of the late J. Allanson Picton, by Dr. P. H. Hugenoltz, under the title of "A Pious Pantheist." The notice is largely taken from THE INQUIRER, but a further article is to follow, possibly more than one, in which Dr. Hugenoltz will presumably give his own appreciation of Picton's character and work, as a man whom he wishes his countrymen to know.

THE annual meeting of the Mansford-street Church and Mission, where the Rev. Gordon Cooper is doing such excellent work, will be held in the school-room of Essex Church, Kensington, on Tuesday next, March 8, when Mr. J. S. Beale will take the chair at 8.30 p.m.

WE are requested to call the attention of our London readers to a meeting which will be held next Tuesday at Essex Hall in aid of the funds of the Unitarian Home Missionary College, Manchester. The chair will be taken at 8 o'clock by Sir Edwin Durning-Lawrence, Bart., and the College deputation will consist of the Revs. Principal Gordon, H. D. Roberts and C. Peach.

*** Next week we shall devote special attention to Books and Reviews, including an important article by Professor Dawes Hicks on Eucken's "Problem of Human Life"; "The Cambridge Biblical Essays," by the Rev. J. H. Weatherall; Mr. Nicholson's "Chetham's Hospital," by the Rev. W. G. Tarrant; and Francis Thompson's "St. Ignatius Loyola," by the Editor.

EDITORIAL ARTICLE.

THE UNITY OF THE SPIRIT.

"The more we require the fullest freedom of manipulation, the more earnestly do we deprecate the weakening of that which is characteristic in the Christian type and the softening of any of its facts, and the more decisively do we withstand that vague and misty kind of thought so prevalent to-day, which robs Christianity of all its negating and resisting elements, reducing even its positive statements to the mildest commonplace."—PROFESSOR EUCKEN.

WE have received recently from America the published proceedings of the First Congress of the National Federation of Religious Liberals, held at Philadelphia last April. The editor, Dr. WENDTE, explains the origin and aims of the Congress as an attempt to conserve on American soil the fellowship of the International Meetings. It is a "conference of the friends of liberal and progressive religion, and a fellowship based on character and service, instead of creed and rite." The invitation to take part in this experiment in fellowship met with a large and eager response, with the result that at some of the sessions the old meeting-house of the Society of Friends in Philadelphia was crowded with nearly 2,000 hearers, representing liberal Christians drawn from different denominations, reform Jews, Ethical Culturists, and others. It is hoped by this means to make liberal religion more conscious of its strength, and to give its adherents the support of large sympathies and common work, especially in service for the good of humanity. For the object is not to organise an attacking force upon the citadels of ancient error—the day of the iconoclast is over—but to unite men upon the interior witness of the Spirit and the demands of the social conscience. "Liberalism," it is well said, "is a temper, not a creed. It is an attitude of the mind towards truth, a disposition of the heart towards mankind. It is a pervading spirit of freedom, justice and charity, a spirit to be found in and outside of all sects, but more likely to exist in men of free and progressive opinion."

There is something very attractive in these ideals and the noble attempt to create a visible embodiment of the unity of the Spirit. They are in close harmony with the intellectual temper of the day and the effort to find common ground behind the concrete facts, the personal loyalties and the living traditions of faith and ritual of the great historical religions. Many will follow these experiments in catholicity eagerly and even wistfully. And yet it may be doubted whether they are ever likely to appeal to many people outside small coteries of men of an equable spiritual temperament, with a special interest in the intellectual aspects of religion. However much they may conceal the fact from themselves, they are based upon a twofold assumption, which requires the closest

scrutiny—firstly, that it is possible to discover essential agreement by refining away the points of difference; and secondly, that we can find religious satisfaction in social service and good citizenship, and a vague ideal of progress on this earth.

Both these assumptions crumble away in presence of the realities of religious experience. It is clear that in order to find common ground among people of different temperament and tradition, religion must seek the path of safety in terms of studious non-committal. It will use the language of abstract ideals, not of personal loyalties. But on the spiritual plane a personal loyalty counts for far more than an abstract ideal. Christian discipleship involves a fuller and richer spiritual development than an ethical assent to the Good, the Beautiful, and the True, and it is impossible to substitute the one for the other without grievous spiritual loss. It is true that we may for certain purposes agree to do this, but we must recognise that we are holding the most precious and vital things of our religion in abeyance, and not merely surrendering, as we sometimes suppose, its embroideries of sentiment and its addenda of tradition. Of all the delusions of simplification, none is more harmful than the belief that it is the distinctive features of a religion which can be most easily dispensed with. It is the depth of its emotions, the richness of its colouring, the imperiousness of its claims, which show that it has passed beyond the stage of undifferentiated sentiment, and become a faith capable of a unique appeal to the world. We cannot by any process of analysis sift out certain common elements and re-combine them to form a universal religion. Religions are not created by the ingenuities of human thought; they appear in the fulness of time as by some mysterious act of divine creation, and they enter into organic relations with humanity through the realism of their first manifestation and along all the lines of their subsequent historical development. In a word, we cannot reach the plenitude and richness of the unity of the Spirit by the expulsion of the historical, the personal and the particular, and agreement upon the residuum.

Nor do we think that it is possible to do it, in spite of our prolific attempts, along the lines of social enthusiasm. For social enthusiasm, even at its best, leaves vast territories of the spiritual life untouched. We would even go so far as to say that some of the highest exercises of spiritual faculty cannot be expressed in terms of social service at all. When we have poured the healing oil and wine into every wound, we have not solved the mystery of the Cross with its irresistible attraction for the human soul, or met with triumphant faith the bitter defiance of death. We desire most earnestly the largest possible measure of co-operation among all sorts and con-

ditions of men in the pursuit of social welfare, but it is a delusion to suppose that we can inaugurate the unity of the Spirit by leaving these obstinate questionings out of the terms of the contract, and committing ourselves to a vague ideal of evolutionary progress.

Do we mean, then, to surrender the attempt to discover any real unity of the Spirit and to sink into contented acceptance of things as they are, with their discord and their wasteful strife? That is very far from our intention. We wish simply to point out that we must seek for any fruitful unity in the wealth and not the poverty of our agreements, and in this we believe we are very close to the contention of ST. PAUL, who gave us the phrase and did so much to kindle the ideal. It was because he saw men anchored securely in the faith and love of the Gospel, that he resisted so passionately all attempts to divide them by party names or sectarian rivalries. He was, of course, thinking of Christian experience and the Christian fellowship, and it is within this wide field of the historical religion to which we belong, which is bone of our bone and flesh of our flesh, that we must first of all try to break down barriers of misunderstanding and false emphasis, and find the common ground not of colourless opinions, but of central loyalties. For it is our firm conviction that these central loyalties exist in spite of our strange diversity of tongues, and that there is nothing which Christianity needs more than to look this fact quite simply and sincerely in the face, and to realise its rich and inexhaustible significance.

On the invisible plane of the Spirit we recognise our spiritual affinities already; but in the lower world of ecclesiastical arrangements we have yet to learn to magnify the strong allegiance of the heart to the teaching and spirit of CHRIST, the distinctive type of character, the tradition of vital experience, the faith in the communion of saints and the life everlasting, which belong not to one form of Christianity, but to all, and have given to Christendom a common speech. Here is no residuum, when the knotty points of creeds and confessions have been left outside the door for the sake of temporary agreement, but the primary and essential things, which lie behind all attempts to formulate doctrine and establish creeds. And it is unity, which is potentially in the grasp of every Christian man through the fulness of the life in which we all share.

Possibly some of our readers will imagine that, in pleading in this way for the unity of the Spirit on the basis of a common Christian experience and loyalty, we are guilty of an illiberal attitude towards the other great religions of the world. If it is illiberal to acknowledge that we have closer and richer spiritual affinities with the Christianity, which is our life than with some other form of religion, with which

we have only a literary or spectacular acquaintance, we must plead guilty to the charge. But so far from an intensive unity among Christians alienating their sympathy from other types of religious life, we believe that it will do just the reverse. We are all agreed that we want far more liberality in religion, more mutual tolerance, a richer fund of intellectual curiosity and imaginative insight where beliefs alien to our own are concerned. But liberality of this kind must not be confused with the unity of the Spirit, which can only exist where there is the bond of a common feeling and experience in the things which matter chiefly to the soul.

LIFE, RELIGION & AFFAIRS.

THE ENGLISH VILLAGE.*

BECAUSE some three-fourths of our people live in towns, students of social problems have tended to concentrate their attention on the urban areas. Yet on all sides it is admitted that any complete survey of the condition of the people of England should embrace an account of that fourth which still remains in the villages and country places. For in the villages we are accustomed to say is the "backbone of England"; from the villages we draw the new blood which reinvigorates and strengthens our town population. It is, therefore, matter of moment to the student of town problems to know how life shapes in the villages. Miss Maude Davies has now made available such a collection of material as enables us to grasp the conditions in one village, and although the history and the present economic condition of the village of Corsley may be somewhat unique, there is little doubt that careful observation in other villages would show that many of the phenomena noted in Corsley are common to them all.

One has nothing but praise for the work which Miss Davies has done. It is scientific, has involved considerable labour, and has been carried out carefully. From a general topographical description of the parish, she passes to a useful historical survey, and then gives a careful account of the economic and social condition of the residents in the parish.

Corsley is a small village on the borders of Wiltshire and Somersetshire, about twenty miles distant from Bath and an equal distance from Salisbury. Set on the edge of the Downs, it has a rich soil, well suited for agriculture and husbandry. Little is to be gleaned of its history before the seventeenth century, and it is only in the eighteenth century that the records become fairly extensive. In these early years of its recorded history the village seems to have been entirely agricultural, the leaseholders cultivating their portions of the great common fields and enjoying certain grazing rights on the commons.

* *Life in an English Village: A Study of the History and Economic Conditions of the Parish of Corsley, in Wiltshire.* By Maude E. Davies. London: T. Fisher Unwin. 8vo, pp. 319, illustrated. 10s. 6d. net.

Probably there, as elsewhere in Wiltshire, the keeping of sheep was important, the wool being used to make cloth.

Towards the middle of the eighteenth century capitalist clothiers made their appearance in Corsley, and established spinning and weaving on a considerable scale, and in their wake came dyers to deal with the yarn. From 1760 onwards the population seems to have increased fairly steadily, the new industries doubtless making it possible for a larger number of people to find subsistence. In 1781 the common fields were enclosed and divided, and partly owing, perhaps, to the industrial awakening, partly to the higher price which corn was fetching, newer methods of farming were introduced, and agriculture to a smaller number of persons yielded better results. That the village had its poor we learn from the record of the disbursements of the overseers, which have happily been preserved. On the whole the poor seem to have been generously treated, perhaps too generously. When bad times came, early in the nineteenth century, it appears that the separation of an industrial group from the agricultural group had bad results. Those who had been employed in the cloth factories could not easily revert to agriculture, and the problem of poor relief became acute. Soon after the date at which the greatest population is recorded, 1831, steps were taken to emigrate a large party of the residents, and it is believed that many other voluntary emigrations and migrations took place about this time. Certainly the population began to decrease, until now it is only about two-thirds of what it was when at its highest. Gradually the village has again changed, and it is now chiefly occupied by agricultural labourers and husbandmen. It is noteworthy that the character of the agriculture has changed. In the early nineteenth century wheat was the chief crop, but with the fall of prices and the steady growth of importation of wheat from America and elsewhere it became unprofitable, and the farms have been turned into dairy farms or broken up into market gardens.

The present economic condition of Corsley is interesting. Miss Davies confesses that from a lengthy but superficial acquaintance with the village she expected to find much poverty. She has been able to collect exact information as to the resources of a large number of the inhabitants, and finds that only about one-eighth of the families have an income insufficient, in Mr. Rowntree's phrase, to maintain physical efficiency. But Miss Davies gives much food for thought in her other observations. She finds that the prosperity of the families in Corsley may be attributed to two causes—(1) easy access to the land, and (2) absence of children. With regard to the first, good gardens are the rule in Corsley, and allotments and small holdings are readily formed for those who want them. Most of the residents obtain from their gardens a considerable part of their food supply, and many by sale of the produce add considerably to the family income. Thus gardening is for many a supplementary occupation of an extremely profitable kind. The absence of children, the second, if a negative, cause of the prosperity of the inhabitants, is marked. "Many of the

farmers are childless couples, who were able to save out of a labourer's low wage, and thus become small capitalists. There are market gardeners, too, who come under this category."

The apparent absence of poverty, however, has to be qualified. *Nearly half the children in the parish are drawn from the one-eighth of the households in primary poverty.* From consideration of the figures given by Miss Davies it is also apparent that there is a huge wastage of child life, chiefly among the descendants of agricultural labourers, the class which passes through periods of primary poverty. A curious fact also appears, for which no explanation is easily forthcoming, that the children of market gardeners and of independent workers have a greater vitality than those of agricultural labourers. To the gardener families more children are born on the average than to the labourers, and yet a smaller proportion die among the former than among the latter.

In spite of the existing cruel incidence of the poverty in this village—its effects, as indicated, mainly fall upon the children—Miss Davies thinks there is reason for hopefulness there and elsewhere. She points out that recent legislation has made it possible to provide for the physical welfare of school children, and that the machinery which has proved so valuable in the towns may equally be of value in the country. In this she seems right. The extension of well-organised medical inspection and of the provision of meals for school children to the rural districts is necessary, not only for the protection of the inhabitants of the villages, but also as a safeguard for the town populations.

It has only been possible to dwell on a few of the interesting points in Miss Davies' investigation, but there are many others worthy of attention. Her work is a useful addition to that series of studies begun by Mr. Charles Booth and Mr. Seebohm Rowntree, which are gradually and surely revealing to us the England to which we have been too near ever to see it properly.

LIVES.

As a card-player, John Trellas, Vicar of K—, of blessed memory, had, in my opinion, very Christian tastes. His was a choice, I doubt not, our young bloods would smile at; for he preferred an hour with his Patience pack after dinner to an all night sitting over heavy stakes, and in that quiet manipulation of the cards his spirits were as high as when, on rare occasions, he followed the livelier pack across the country. Patience, he always contended, was such a cardinal virtue, that he never regretted the hours he had spent in the practice of it. And, as a good parson, he had not the same qualms as in sitting down to such unspiritual pastimes as cribbage or poker. But Patience, after all, is a lonely and very single exercise of the mind; it is a matter for one's exclusive self. And I remember, when first I made acquaintance with his habits, wondering what his selection was for a company game, and approaching him on that topic. Loyal to the traditions of

Sarah Battle, he was fond of a hand at Whist; rather an old-fashioned taste I fear, nowadays. But the name appealed to him, with its queer monastic imperative. Indeed, on rising from the table one evening he is said to have murmured: "Well, now, that is a game Cistercians could hardly object to."

So rare old John paid particular attention to the moral value of his amusements; in both Patience and Whist, he found some reminder of his holy station. But lest anyone should suppose that Whist was his favourite pastime in company, I must add—what may not have been suspected—that he had too keen a sense of humour, too quick an appreciation of our follies and vain longings, to set his heart on a game which only suggested silent discipline and a speechless interest in others' fortunes. He could not approve of its rigour. He disliked the selfish scheme, by which one saved one's own soul by jealously grasping in one's own hand the last trump itself—to the exclusion of others. He preferred a more sympathetic, perhaps some would call it, a more worldly—at all events, a more philosophic game. Just as in private he found diversion in the figures of a cardinal virtue, so in company he made a choice, whereby he was reminded of the vanities of men, when they meet in daily intercourse, and cardinal virtues seem to become pale, unsubstantial ghosts, which no human endeavour, no matter how earnest, can grasp and hold firmly in its embrace. This game—one, which to me is the worthy vicar symbolised, and one which old ladies still play without a knowledge of its deeper meaning—Philosophy herself might have named. It was so catholic an appellation, a title for tragedy, comedy, history, pastoral . . . , in brief, "Lives."

The way in which it was and is played, as many well know, is exceedingly simple. Three cards are dealt to each player; and three into the middle of the table, faces upwards. The object is to form out of your three cards the highest possible number, dispensing in turn and one at a time with those cards which appear useless in your hand; until there seems to be no advantage in making any further exchange with those on the table. When all the players are satisfied with their hands, or all but the unfortunate who cannot improve his lot, the cards are inspected, and those that count least cause their player to forfeit a life. In this happy gamble one possesses three lives, and, he who loses all first, has still an odd additional life assigned to him; in which arrangements, that of the three lives and the one in addition, the vicar told me, you may see a suggestion of immortality about the game, and also of the just dispensation of Providence—just, because that one additional life may last its possessor longer than all those of the other players, and so one should not be disheartened by early failure nor encouraged too much by early success. But let me leave him to explain his thoughts of the game, as he explained them to me one evening in the last year of his life.

"There is a good deal of truth about this game, my friend," he said, warming his toes by the fire, "a very great deal. I

may be somewhat cynical; but it seems to me a very apt parody of our own vanities. Get a mixed company playing it; myself, Mrs. Pride, Mrs. Shekel, young Lord Career, Miss Elite, or the like; and give an eye to us. You'll see, we take all the small fry out of the pack, before we begin playing. Very natural: we have no use for them in our position in Society. Then the thing begins in earnest. A few passes, and Mrs. Pride puts down ace, king, queen, all of a suit; and we bow down to her. Now this is a very edifying and proper image of a good many of our friendships, don't you think? And of our veneration for others' friends? And when Mrs. Shekel with nothing but a knave and a queen and a small card sees Mrs. Pride holding in her hand such an illustrious gathering, she cannot but feel remorse, and ashamed of her less illustrious retinue.

"An ace I always consider to be one of the 'best people,' the people whom 'one ought to know,' if one hopes for a position in this world. Kings and queens are aristocracy, and so down the pips to the gentry and so on. Now, it is extremely difficult to form a harmonious trio of the 'best people'; that is a beau ideal of the game. But an aristocrat or two and a noble commoner, one of the upper ten, are easier game. And observe now, how we players help one another, what charity we display! Lord Career, say, is after three queens—there's safety in the number—and so with a magnanimous gesture, he drops one of the 'best people,' that I had been anxiously looking for. Miss Elite snaps him up; but soon finds there's trouble in her camp. He is sacrificed again, and I take him with open arms. And so we go on, collecting coronets and ermine, kings, queens, and knaves, and weeding out the undesirables. And it is never safe to remain content with a few modest friends in hand. We cannot be constant to our first loves, or we shall be left utterly behind; and a man is judged by his friends. And a very illuminating spectacle, too, is the group in the middle of the table, when we have done our worst. There lie the despised and rejected, not a face card among them, a contemptible crowd, gone to the wall. There I see a seven, that a little while ago I prized as an asset to my fortune. Here Mrs. Pride sees a five she was glad to have, when she was in low water; but when aristocracy came her way, that incongruous cipher was graciously surrendered to Mrs. Shekel, who nursed him for a time, and then had no further use for him.

"Ah! it is a true game. Confoundedly cynical, you suppose. No, not altogether. I have known a venturesome young lady blushing take up the rabble on the table when all the rest have rejected it; and she has counted more than some dowager, who could not bring herself to surrender a king on account of his imposing presence. So there's hope in it, after all. And there is yet another limit to the ambitious. Three fives will count as much as three aces, and more than a king, queen and knave; a trio of the rabble, as much as a trio of the best people. That's a point in favour of harmony and genuine friendship, eh? But you must play it for yourself, and you will see life in every movement.

But I don't doubt it's a dull game for most people."

This is the explanation, so far as my memory serves, John Trellas gave me of his favourite game. When he stopped, he chuckled for some time over his own thoughts about it; and I hear that shortly before his death he preached from the text, "Better is a poor and wise child than an old and foolish king." It was a sermon on "Lives"; and such was the indignation it aroused, that a whisper crept abroad that he should be inhibited. But the inhibition came from no terrestrial bishop, and the parish hung its head in remorse—too late.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE CARE OF THE FEEBLE-MINDED.

DEAR SIR,—I send you once more the annual report of the Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, and hope that you will, as you so often have done, give it kindly notice in your paper. I, year by year, make my appeal for help to the readers of *THE INQUIRER*; never quite fruitlessly, and often with most encouraging results. I feel that in any case I ought to report progress to the friends who have from time to time lent us a helping hand. I trust that they will feel that this year the report is good. We have at the present time 215 boys and girls and young men and women in the colony; 20 boys and 19 girls are over the age of 16; a good many of these are between 18 and 21 years old. I think anyone who should see our young men about their work, and remember what they would have been anywhere else, would feel justified in helping us again. The farm and garden have been very profitable, too, largely as a result of the lads' work. Only they need so much supervision that they can never be said to keep themselves. And we have to reckon the good ones as partly making up for those who are very helpless indeed. We still hold to our principle that all of the children must learn to do something. Two of our most helpless lads have lately learned to turn a potato parer; they can do it, and the machine saves us two loads of potatoes a week. These two lads have been put under the special care of a big, strong boy who has enough intelligence to direct them, and afterwards to distribute the potatoes to the different houses. He came to us with a very bad character; but it has not shown itself in the two years he has been with us. Now he is so proud of himself that we shall have no trouble. At the other end we have a great nursery full of little boys; there are 82 in this house, the youngest barely six years old. I shall have to get another tiny one soon or little Ernest will be quite spoiled. It is a very pretty sight to see

these small boys all together. At Christmas we arranged their tables so that they could all dine in one room; they enjoyed it, and so did I. It was a charming sight. One of the pleasantest features of the life of our boys is their gentleness and kindness to those of their number who are ailing. One of our first scholars is going downhill very fast now, and it is good to see the tender way in which the young men lift the helpless little fellow about; they ask for him every morning and evening, and are most patient in trying to keep him happy and amused.

We have many more boys than girls (like everyone else interested in such work), but we have a great many girls also. It is for them that I am specially pleading just now. We do so need a larger laundry for them, and a new dormitory for the young women. Both these buildings can be made out of good existing buildings, and it is most aggravating to see them standing idle, just because we cannot find the money to adapt them. I want both. The laundry we are using is not nearly large enough now; and I want to be able to take out our well-behaved big girls into the new dormitory and give them some special privileges not accorded to all. Besides, we badly need the twenty-five more beds that we could thus bring into use. I am trying to raise one thousand pounds in five-pound donations. I should like to say to many of your readers, Please will you be one donor? I think if they could see what we are doing they would not be slow to help.

In conclusion, may I say that we shall gladly send reports to all subscribers or donors, and to others at a charge of sixpence.

MARY DENDY, *Hon. Sec.*

13, Clarence-road,
Withington, Manchester,
Feb. 17, 1910.

BOOKS AND REVIEWS.

THE COURT OF A SAINT. By Winifred K. Knox. London: Methuen & Co. Pp. vii—367. 10s. 6d. net.

IN this very adequate biography of Louis IX. of France Miss Knox has filled a gap in our historical literature. Among the heroic figures of the thirteenth century he almost alone has been treated with a strange neglect by English writers. Perhaps the matchless qualities of Joinville's narrative have deterred them from an adventure where success was so difficult. It requires also a great deal of sound historical judgment and imaginative sympathy for vanished ideals to disentangle the figure of this "prince of all good justice" from the embellishments of contemporary wonder, and to present a convincing portrait to the modern mind. The trappings of religious remance must be removed, and his mistakes both of policy and sentiment exposed, without running to the extreme of measuring his virtues by the ethical and political standards of our own day. In this task we think that Miss Knox has shown just the right degree of detachment. She is often candid; she is never ruthless. She is at her best when

she is describing scenes at the Court, or in a campaign of which St. Louis is the centre. The wars of Henry III. and the insurrections and intrigues of the great nobles, which Queen Blanche managed with such consummate skill, form a complicated story, which does not stand out very clearly in her pages; but sometimes she escapes into a vivid and picturesque simplicity which she must have caught from Joinville himself. Here is one of her descriptions of the king: "To the merest stranger passing through the Court he must have seemed extraordinarily attractive. In looks alone, he began life with the equipment of the hero of mediæval romance. He was tall and slender, quick in his movements, and naturally energetic. He had the fair hair and complexion of his grandmother's house, and those blue 'dove's eyes' whose serenity his subjects loved. In later life he was bent and frail, but he had always that magnetic quality of attracting men. 'The King was frail and slender,' said Friar Salimbene, 'with an angelic expression, and dove's eyes full of grace, a monk, indeed, rather than a king, for his devotion of heart.' Joinville saw him riding out amid the trumpets to battle, his fair hair crowned by his helm, a great two-handled sword in his hand, 'the finest knight that was ever seen,' inspiring prodigies of devotion. In those contrasting pictures something of the diversity of the Saint's charm is handed down to posterity." When Miss Knox can write so well it seems a pity that she should allow herself to mar many of her pages by the intrusion of little trivialities of style and colloquial allusions, legitimate in a popular lecture, but simply frivolous and annoying in a book of serious purpose.

St. Louis was the last of the great crusaders. With him the ideal perished of sheer futility. But his own heart was incapable of disillusionment in the pursuit of spiritual romance, and defeat taught him no lessons. In spite of the bitter memories of Mansourah and the wasted years in the Holy Land, he sacrificed his life to the dream of a second crusade, which at the last moment was diverted into an expedition to Tunis against the Moors. In his camp at Carthage, scorched by the African sun and scourged with fever and enteric, in the year 1270 St. Louis died. It was a place of fatal memories of all that is most perishing in human dreams. There in recent times, on the spot where the Byrsa of Carthage once proudly stood, overlooking the desolate site of the later imperial city, Cardinal Lavigerie and his white fathers have built a great church to the memory of the most Christian king, the typical soldier-saint of the Middle Ages, whose ideal has perished as completely as the two vanished civilisations with which the irony of fate united him in the hour of his death.

ORPHEUS: A General History of Religions. From the French of Salomon Reinach. By Florence Simmonds. London: William Heinemann. Pp. xiv—439. 8s. 6d. net.

IN this volume M. Salomon Reinach has attempted to do for religion in its various forms what he accomplished with so much success for art in his "Apollo." He has

had few competitors. Indeed, for the ordinary English reader this book stands almost alone. Chantepie de la Saussaye's large manual is available only in the original German and in a French translation; and it omits Christianity, to which M. Reinach devotes several interesting chapters. The aim is to present a picture of religions as a series of natural phenomena and nothing more. But for this purpose a little more detachment on the part of the author from his own subjective theories of the origin and significance of religion would have been an advantage. His pose is that of the impartial spectator: "It is as an historian that I propose to deal with religions." But he has for most spiritual manifestations an ironical smile and a shrug of incredulity: "I see in them the infinitely curious products of man's imagination and of man's reason in its infancy." This is not very promising from the point of view of the large number of sensible people who find in religion something more than a survival. It is almost like a re-incarnation of Voltaire with proper allowance for our advance in knowledge. No one holds the theory of priestly invention at the present time; but the doctrine of the evolutionist, who interprets everything in terms of the embryo, may be held in precisely the same temper of enlightened wonder at the follies of mankind. It is necessary to call attention to this defect, and to warn readers that they must make allowance for it. But having done so, we can commend the book heartily for the masterly skill shown in the arrangement of a mass of intricate material, for the completeness of its survey, and for the admirable lists of books which are appended to every chapter. Of the really significant religions Islam and Judaism receive the least generous treatment, the account of Judaism and the development of Jewish thought after the destruction of Jerusalem, in particular, being almost too brief to be interesting.

BLAISE PASCAL. A Study in Religious Psychology. By Humfrey R. Jordan, B.A. London: Williams & Norgate. Pp. ix—264. 4s. 6d. net.

WE wish that we could speak in higher terms of Mr. Jordan's study of Pascal than we are able to do. It is a sincere and laborious piece of work; but there is evidently something antipathetic between the author and his subject, and we are left with a feeling of wonder that Mr. Jordan ever thought it worth while to write at such length about a thinker so unworthy of enthusiasm. Pascal's interior life is like a closed book to him, and he does not help us to understand it by his external criticisms of an irritable and nervous temperament or the selfishness of a soul perplexed about its own salvation. He is more impressed with the fact that Pascal was gifted with "a fine collection of disabilities" than with his extraordinary spiritual genius. The great saying that in matters of faith the heart has its reasons, so typical of Pascal's religious attitude, goes far deeper into the psychology of religious belief than a sense of the futility of the human intellect or a weariness of the search for abstract truth in the interest of personal peace of mind. We do not mean to imply

that Mr. Jordan has nothing fresh and suggestive to say. It is well to have the case for the prosecution stated with ability, and the morbid physical strain in Pascal must be reckoned with, though it is not the master-key. But we do not want to begin with our *advocatus diaboli* with his insistent plea that great men are probably smaller than their reputation, and we advise the novice to go first to the excellent volume in *Les grands écrivains français* by M. Boutroux, or to the fine study by Viscount St. Cyres, which appeared like a providential corrective almost simultaneously with Mr. Jordan's book.

"THOMAS CARLYLE: THE MAN AND HIS BOOKS," by William Howie Wylie (T. Fisher Unwin, 2s. 6d. net.), was first published in 1881, a few months after the death of Carlyle. It was "written, printed, and published in the almost incredibly short space of four weeks." This the daughter of the author tells us in the memoir of her father prefixed to this new and cheaper edition; and it is truly remarkable, as it is a well-written and interesting volume well worthy of republication. Carlyle's relationship with his wife is represented as blissful and serene, and this and some other records would have needed revision, no doubt, had the book been re-written. Yet by means of anecdote, description, and apt quotation from many sources, we are made to feel a personal acquaintance with Carlyle and his surroundings, such as would be difficult to produce in a new biography.

The price of Miss Soulsby's pamphlet, "Courtesy as a Matter of Religion," is 2d., not 2s. net, as was stated in our review last week.

LITERARY NOTES.

MESSRS. DUCKWORTH are including in their "Reader's Library," the Rev. Stopford Brooke's "Studies in Poetry," critical essays on Blake, Scott, Shelley, and Keats.

PROF. GILBERT MURRAY has ready for publication an English version of the "Iphigenia in Tauris." Messrs. Geo. Allen will publish the volume, and we understand that this play, like its predecessors, is to be produced at one of the London theatres this season.

MR. JOSEPH PENNELL is sending a collection of his etchings (including the etchings of the Cathedrals of France, some of which are reproduced in "French Cathedrals, Monasteries, and Abbeys") to the ninth International Exhibition of Art in Venice at the request of the municipality. The Exhibition opens in April, and a room has been allotted to Mr. Pennell.

THE Letters of Lafcadio Hearn which are at present appearing in the *Atlantic Monthly* are to be published in book form by Messrs. Constable & Co.

DR. HAY FLEMMING's important work, entitled "The Reformation in Scotland," has just been published by Messrs. Hodder & Stoughton. These lectures

were delivered in Princetown Theological Seminary, and have now been greatly enlarged. In the opening one the Scottish Reformation is traced from its early beginnings down through the Lollards to the period of Patrick Hamilton. The leading characteristic of the Scottish Reformation was its thoroughness, and the keynote was sounded by Knox in 1547. This thoroughness is apparent in the First Book of Discipline, the Book of Common Order, and the Confession of Faith of 1560, and in the completeness of the overthrow of the Papal jurisdiction by Parliament. Great importance is shown to have been attached to preaching, to the right administration of the sacraments, to simplicity of worship, and to ecclesiastical discipline. In discussing the consequences, the destruction of altars, images, vestments, and works of art, and especially of ecclesiastical buildings, is fully considered.

* * *

THE Revised New Testament is about to be issued by the University Presses of Oxford and Cambridge with fuller references. As long ago as December, 1873, the New Testament Company of Revisers requested the late Dr. Scrivener and Prof. Moulton to undertake the work of drawing up marginal references. When Dr. Scrivener's failing health rendered his co-operation impossible, the responsibility devolved upon Dr. Moulton, but the work proceeded slowly, and in the edition of the Revised Version issued in 1898 only abridged references were printed. After Dr. Moulton's death, the task of preparing the work for the press was entrusted to Dr. Moulton's old pupil, Dr. A. W. Greenup, and his son, Dr. J. H. Moulton, both of whom were familiar with his principles and methods. These editors have not aimed at a completeness beyond the scale adopted by Dr. Moulton in the parts of his work which he had finished, but they have used a freer hand in the Synoptic Gospels, for which the references were incomplete.

PUBLICATIONS RECEIVED.

FROM BRITISH & FOREIGN BIBLE SOCIETY:—Book of Isaiah in Hebrew: Edited by Dr. C. D. Ginsburg.

CAMBRIDGE UNIVERSITY PRESS:—Modern Greek Folklore and Ancient Greek Religions. A Study in Survivals: John C. Lawson, M.A. 12s. net.

MESSRS. CHATTO & WINDUS:—The Cell of Self-Knowledge. Seven early mystical treatises printed by Henry Pepwell in 1521: Edited, with an introduction and notes, by Edmund G. Gardner, M.A. 5s. net.

MESSRS. CONSTABLE & Co.:—The Sayings of Muhammad: Edited by Abdullah Al-Mamun Al-Suhrawardy, M.A. 1s. net.

MR. A. C. FITFIELD:—The Fate of the Fur Seal: J. Collinson. 2d.

MESSRS. HODDER & STOUGHTON:—The Heroes and Martyrs of Faith. Studies in the Eleventh Chapter of the Epistle to the Hebrews: A. S. Peake, D.D. 5s.

MESSRS. MACMILLAN & Co.:—A Life of Jesus Christ in Modern English: Compiled from the Gospels by the Rev. James Smith. 6d. The Common Sense of Political Economy, including a Study of the Human Basis of Economic Law: Philip H. Wicksteed. 14s. net.

MESSRS. PUTNAM:—The Life of Thomas Paine: Moncure D. Conway. 10s. 6d. net.

MR. ELLIOT STOCK: Essays in Pentateuchal Criticism: Harold M. Wiener, M.A., LL.B. 3s. 6d. net.

Nineteenth Century Contemporary, Young Days.

FOR THE CHILDREN.

A MAKER OF HAPPINESS.

THERE are some people who seem to be always trying to make the world as unpleasant and ugly as possible, but there are others who are continually trying to make it a beautiful and happy place to live in. William Morris, the writer of many delightful romances and poems, who died about fourteen years ago, was one of the latter. If you ever read his life, you will find that in all he thought and did—and neither his brain nor his hands were ever idle—he had no ambition for himself. He greatly desired to bring more joy and beauty into the homes and hearts of the toiling people who live in our grimy, smoky English towns, because he felt that no one can do good work, or understand what a splendid thing it is to be alive at all, unless they feel blithe and strong, and unless they can see from day to day sweet flowers growing, and leafy boughs waving against the blue sky. Indeed, he felt so strongly that it is as bad to look at ugly things as it is to think ugly thoughts, that he took to designing wall-papers, book-covers, and even chairs and tables, which were not only to be useful and serviceable, but exquisite in colour and form; and because he was always thus occupied in making life more interesting and pleasant for everybody, he has been called by another gifted man “the happiest of the poets.”

When William Morris was a small boy he lived near Epping Forest, and he grew to love so much the green, sun-flecked woodland glades in which he often roamed, that when he went to school he was always counting the weeks until he should be at home again. He used to read a great deal, especially books about the days of chivalry; and sometimes when he put on a suit of toy armour, and cantered about on his little pony, he fancied that he was bound on a wonderful quest in search of adventures which lured him through the dark, mysterious forest. Later on in life he wrote many stories and poems about strange countries of which nobody had ever heard before, and which nobody can visit even now, save in dreams; but when you read them you can fancy that you are walking in lovely gardens, where the warm sun shines on the old mossy walls, and the gold and red apples tumble off the trees at intervals into the orchard grass—where lovely ladies with trailing gowns and yellow hair gaze across the moat with its sleepy water-lilies, and strain their eyes for the flutter of banners in the breeze which will tell them that their brave knights have come home from the wars.

When William Morris grew up and went to Oxford, he had, at first, some idea of being a clergyman; but he was reading a great deal about art just then, and soon became the close friend of Edward Burne-Jones, who afterwards painted such lovely pictures, and with him he went for a tour in France and Belgium. There they visited together some of the grand old churches which were erected hundreds of years ago, when men were full of the idea of raising beautiful buildings to show their love of God. The result of this was that

Morris decided to be an architect. But he was shortly to discover that he could write, and that his thoughts *would* persist in taking the form of poetry; and it is well for us that at this time he met many people at Oxford—some of whom afterwards became as famous as he did—who encouraged him in his growing devotion to art and literature. In 1857, however, he took rooms with his friend in London, and really settled down to study architecture. But that passion for beautiful things which would never let him rest made him discontented with the furniture which they bought for their use, and he therefore began to design some for himself, and to give advice to others who were interested in new methods of house decoration. The ideas he developed in this way came in useful when he married, and built a house for himself in Kent; indeed, they resulted in his going into business, and supplying the public with everything they wanted for the furnishing and adornment of their homes in the most fitting way. In addition to this, several years later, he set up what is known as the Kelmscott Press, where he printed the books which he most loved in quaint old type, and bound them in wonderful covers, so that they would be as exquisite to look at and to handle as they were delightful to read. But all these activities were as much the result of compassion for his fellow-men as of his craving for art, and the rest of his life is just one long story of labour for others in ways that often made people who did not understand him disapprove of his enthusiasm, and say that it was impossible for everyone to be as cheerful and prosperous as he wanted to make them while poverty, and sorrow, and sickness remained in the world. But Morris knew, just as good men have always known, *that these dreadful things need not exist for ever*, and that the reason why they are still here at all is because most of us are so selfish, and because we do not try hard enough to make our great cities beautiful, our little brothers and sisters in the slums healthy, the places where people work sunny and bright, and our nation happy as well as powerful. He realised that the earth is full of beauty which everyone ought to be free to enjoy, and that if we really hate all that is ugly and ignoble, we shall soon find a way of helping those who live in wretchedness to obtain good homes, surrounded by gardens full of flowers—to wear bright colours that remind you of springtime in the country when the apple-blossom is out—to make things with their hands that shall be both useful and attractive, and to think the true, pure thoughts that bring sunny smiles to the faces of men and women and children.

When William Morris died there was no display of mourning, and he was taken to his last resting-place on a painted farm-wagon carpeted with moss, and wreathed with vine and willow. It was a bright, windy day in October, the fruit was ripening in the orchards, the roads were strewn with leaves; and I think if he could have seen the latter that he would have loved their crimson and gold better than the wreath of bay which had been laid on his coffin in token of his fame as a writer.

L. G. A.

MEMORIAL NOTICES.

THE REV. F. E. MILLSON, B.A.

ON Tuesday, March 1, was laid to rest the body of Francis England Millson, who for over thirty-four years ministered to the congregation meeting in the Northgate End Chapel, Halifax. Friends from near and far gathered to pay a tribute of respect to his memory. He was the son of a Congregational minister stationed at Southport. For some time he conducted a high-class boys' school in that town, having resigned the thought of the Congregational ministry owing to the development of somewhat heretical views. But in March, 1872 he accepted the call of the Northgate End congregation, and ministered unto them in all faithfulness until June, 1906.

He entered largely into the educational work of Halifax. He was one of the prime movers in the establishment of the Higher Grade Board School. For six years—from 1886 to 1892—he was a member of the School Board. Together with the late Ald. T. W. Davis, he worked hard for the erection of the Technical School. He was a governor of the Heath Grammar School, and at a critical moment in its fortunes was instrumental in re-organising it on a sound financial and educational basis. For 20 years he acted as secretary for the Cambridge Local Examinations, and it was chiefly owing to his interest that the recreative evening classes were begun in Halifax: for some years he was the chairman of the management committee. His interest in art led to the better decoration of the schools, for he believed that the eyes of the children should rest on what was beautiful and refining. For 22 years—from 1874 to 1896—he was a director of the Mechanics' Institute; in whatever way he could assist in the education of the common people he was ever ready to spend and be spent. The Halifax Infirmary and the Charity Organisation Society had his practical interest and support. For many years he served the Literary and Philosophical Society, first as secretary, and later as President. It is not too much to say that every movement in Halifax which had for its end the development of taste and rationality found in him a warm and sympathetic helper. In closer connection with his ministerial charge he founded what is now known as the Halifax Orchestral Society. With all his labour for the good of the town, he sustained with great dignity the office of preacher and teacher, ever keeping in mind the primary importance of his charge. Of his literary attainments, of his fine scholarly perception, of the gracious charm of his personality, I may not speak; in the hearts and minds of those who knew and loved him the record of his power is written. Mr. Millson was married twice. His second wife was Miss Stansfeld, a sister of the Right Hon. James Stansfeld, a union which brought him many fresh opportunities of usefulness and public influence.

The service in the chapel was conducted by the Rev. W. Lawrence Schroeder; the service at the graveside by the Rev. Philip E. Richards, his friend and sometime assistant.

W. L. S.

Many persons, on learning of the death of our dear friend Mr. Millson, will have felt as if something very precious was taken out of their lives. A presence, or a memory that was closely bound up with what was most intimate and tender in their experience, has passed out of their orbit. One of these wishes to say a word of commemoration of our friend.

I had but lately come to England, and felt myself a stranger and a wanderer here, when my good fortune brought me Mr. Millson's acquaintance. He was just then about to begin his long and fruitful ministry at Halifax, and I about to settle in Manchester. Our acquaintance grew into a close friendship of nearly 40 years, unbroken by any shadow or languor. As time went on, I learned to set a higher and higher value on those qualities which were indeed to be seen at the first, but which years and circumstances brought out in clearer relief: his keen sensibilities for all that is noble and beautiful, his sure and just appreciation of other men and their work, the genuineness of his convictions, his honesty with himself and others. Yet all this with a singular unaggressiveness in expressing these convictions, so that a new point of view came into your mind—either from his conversation or his sermons—without lacerating it, and quietly took root like a seed, without one's suspecting how it would bear fruit.

One could hardly realise without some self-reproach how varied and how constant were his activities. He never turned the lime-light on himself or his doings, and yet he seemed never to miss an opportunity for service, either in his congregation or in the social life of the town. He filled his sphere of effort so full that it became a large sphere. He had no need to seek a broader field elsewhere. He found it, or made it, just where he was. A great sense of fulfilment comes with such a life, and softens the pain of parting. To have lived so long, so wisely, so helpfully; to have learned so much, to have experienced so much, to have lived so faithfully, to have been open on so many sides, to have suffered so uncomplainingly, to have consoled so many, to have guided some in their gropings after truth and life—what should we ask more for him, or for ourselves, than this rich life lived out to its complete term? "Like a shock of corn fully ripe"—so is he gathered into the harvest.

SILAS FARRINGTON.

WE are glad to have Professor Herford's permission to reproduce the following tribute from his pen which appeared in the *Manchester Guardian* of Wednesday:—

The death of Mr. F. E. Millson will stir keen regret among his many friends. An old man in years, Mr. Millson had but recently given up the arduous labours of a minister in busy and grimy Halifax. For the larger part of a generation he had held in that vigorous community a position not easily defined, but which perhaps came as near to that of the universal oracle and counsellor as, in keen-witted and democratic Yorkshire, it is often given to man to attain. Few probably would have acknowledged

anything of the kind. But when any strange event was reported to have happened in the world of letters, or one of those emergencies occurred in which the shrewdest of business men find themselves at a loss for want of a knowledge of history, there would be visits for private consultation to Mr. Millson's house, from which the inquirer departed a blither as well a wiser man.

For the secret of Mr. Millson's influence lay less in his wide and varied culture than in his magnetic personal charm, which was besides, in its special character, precisely adapted to the population among which his lot was cast. Though not himself a Yorkshireman, he had in an eminent degree the hearty warmth, the irresistible gaiety, the inexhaustible fund of anecdote, the keen flash of wit and humour, and the joyous energy for work and for help which are acceptable in all parts of the world, but are not everywhere so sure of success as among our neighbours of the West Riding. He had enemies, doubtless, too, for he had a short though cheery way with solemn humbugs, and managed the plutocratic, clerical, academic, and other varieties of social inflation with a good humoured and well-bred ease which usually disarmed, but occasionally mortified. To young men battling with life or groping their way among the problems of thought he was one of the most stimulating as well as one of the staunchest of friends. A literary critic of delicate and discerning taste—he reviewed extensively for the *Spectator* in its great days—he taught many a literary novice to love poets still undiscovered by the great public. Browning he had gloried in from the first, and a row of first editions—not "collected," for he loved books far too well to be a bibliomaniac, but simply bought as they appeared—lined the shelves of his well-stocked study. The present writer vividly remembers the magic which for him, as a boy, gathered about one of those shelves when in the course of a visit to Millson's earliest Halifax home—a romantic nook between heather and precipice, on the edge of the Brontë moors—he listened for the first time to "Abt Vogler" and "Rabbi ben Ezra," "Dover Beach" and "Rugby Chapel," Musset's "Les Nuits" and "Malibran," and much more, recited in his host's rich and sensitively modulated voice.

In the literary and political world Millson had some sterling friends. With James Stansfeld, for many years member for Halifax, and one of the most distinguished and energetic figures in Gladstone's first Ministry, he was intimate even before Stansfeld's sister became his second wife. For Gladstone himself, it may be noted, he had a curious but very pronounced antipathy. William Smith, author of that brilliant, half-forgotten classic "Thorndale," was, while he lived, a close friend and correspondent. Millson used to tell with keen gusto how their friendship began. Both men, perfect strangers, happened to be staying at Keswick; and being both noticeable men, began in their frequent meetings, in fact, to "notice" each other, without either having the courage to break the ice; until one day, on the Borrowdale-road, Millson chanced upon Smith sitting meditatively

upon a gate, and ventured to intimate an opinion that the day was fine. "Oh," cried Smith, leaping to his feet, "I am so glad you have spoken!" The author of "Thorndale" has long been dead; but many are still living whom that voice made glad, and to some in memory it seems to have uttered the very heart of fellowship and cheer.

C. H. H.

MR. WILLIAM GASKELL HOLLAND.

Another member of an old Liverpool family has been removed by the sudden death, on February 18, of Mr. William Gaskell Holland, in his sixty-seventh year, at his residence Gell-y-Vorwyn, Llanbedr, in North Wales, a loss which has created a profound feeling of regret among a wide family circle and many attached friends.

Mr. William Gaskell Holland, was the fourth son of the late Mr. Charles Holland, J.P., of Liscard Vale, Cheshire, who was so well known in Liverpool. He was also nephew of the late Rev. William Gaskell, of Manchester, after whom he was named. He attended the old Renshaw-street Chapel in Liverpool, and married the daughter of the late Mr. Thomas B. Rees, who was also a member of the same congregation. Besides his widow he leaves a son and four daughters to mourn his sad loss.

Residing many years back on the Cheshire side of the River Mersey, and carrying on business in Liverpool, he took an interest in the then local board of Wallasey in the development and prosperity of the district. Retiring from business in Liverpool, he removed to Gresford, near to Wrexham, where he and his wife took much interest in all the local institutions. More recently he purchased a small house at Llanbedr, and having enlarged it he removed there during the past year, and once more he and his wife interested themselves in the lives of those around them, one of the last of his acts being to preside at a meeting held only a week before he died at Caerhun Hall, the residence of Colonel and Mrs. Gee, the purpose being the promotion of a newly established nursing association initiated by Mrs. Holland. He was of an unselfish, lovable character, always ready with a cheery word for rich or poor, and even after a short residence in the district he gained the esteem of those around him, by whom his loss is being deeply felt. The funeral took place at Llanbedr Parish Church on February 22, and was very largely attended.

MR. ERNEST B. HELSBY.

On the afternoon of Sunday, February 27, Ernest B. Helsby, for the last fifteen years one of the most devoted members of Hope-street Church, Liverpool, passed away in the prime of life. He had been brought up in the Church of England, and had married a niece of the late Rev. Frank Walters, of Newcastle. It was inevitable that one with his trend of thought should grow restive under the restrictions of the orthodox creeds, and he ultimately found a spiritual resting-place under the ministry of the Rev. R. A. Armstrong, for whom he had a great admiration. The congregation at Hope-street soon found out his value, and his services were freely placed at the disposal of any society or cause to which he could in any way give

assistance. During his only too short connection with the church the committee twice over showed their appreciation of the value of his services by making him church treasurer, which post he worthily filled for two periods of three years each. His great popularity with the younger members was shown by his election as president of the Junior Social Union. His keen interest in all branches of the church work is indicated in the offices he successively held, viz., secretary and president of the Social Union, treasurer of the Warden's purse, and church librarian. He was also one of a small band of laymen who took Sunday evening services at Garston, Bond-street Mission, and other chapels in the Liverpool district. He was no less active in social work outside the church, and had latterly been one of the treasurers of the Liverpool Branch of the Anti-Sweating League, and was deeply interested in the work of the Social Problem Circle established by the Rev. H. D. Roberts. For the cause of temperance he had for many years been an earnest advocate. He was a man of strong literary tastes and had read extensively, especially in English dramatic literature. He attended morning service the Sunday before he died, and was at business the two following days. A severe chill with dangerous symptoms developed into double pneumonia, and the end came on Sunday afternoon. His kindly and genial disposition caused him to be loved by a large circle of friends, who, with his wife and daughter, now mourn his loss. There are many at Hope-street Church who are better for having known him, and who will cherish his memory as one of their most sacred possessions.

MEETINGS AND SOCIETIES

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

INAUGURAL MEETINGS.

MEETINGS to inaugurate the Non-Subscribing Presbyterian Church of Ireland were held in Belfast on Thursday, Feb. 24. The gatherings took the form of a religious service, which was conducted by the Rev. William Napier, of Clough, and a public meeting in the evening, when Principal Gordon, Dr. John Campbell, and the Right Hon. Thomas Andrews were the chief speakers.

The occasion marked the beginning of a new period in the history of our movement in Ireland. Since 1835 the various churches and groups of churches have been united in the Non-Subscribing Association, but the decisions of this Association had no binding force upon the individual churches, and for some little time, as Mr. Napier in his sermon said, it had been clear that the Association was losing its hold on the interest and affection of our people, and could not regain its old position without being reconstructed on wiser and better principles. The initiative was taken by Dr. John Campbell, of All Souls' Church, in an address delivered before a specially convened meeting of the Association in June, 1905, in which he pleaded for a closer union of the churches on a Presbyterian basis, and a strong Sustenta-

tion fund in aid of ministers' salaries. A committee was appointed to draft a constitution, and present it to the various churches for consideration, and after much toil and trouble and a free and a frank interchange of opinion, a constitution and code of discipline were agreed upon, with the result that for the first time in their history Irish Non-Subscribers have become a united church. As the name of the church indicates, the form of church government adopted is Presbyterian, the distinctive features of which are the equality of the ministers (so far as their office is concerned) and equal representation of clergy and laity in the church courts. Presbyterianism, it is necessary to add, signifies simply a church polity, and not any particular form of doctrine or mode of worship. The principle of union in the reorganised church is non-subscription—by which is meant not mere liberty, but adhesion to the principles of the Reformation, viz., the sufficiency of Scripture and the right of private judgment.

These have been "the solid planks of the Non-Subscribing platform" throughout the history of the Non-Subscribing movement in Ireland, from the time when Samuel Haliday refused to subscribe to the Westminster Confession of Faith, in 1720, until the present day. What Haliday said in his confession of faith, Non-Subscribers would say to-day: "I sincerely believe the Old Scriptures of the Old and New Testament to be . . . a sufficient test of orthodoxy or soundness in the faith." This principle, in slightly different language, has been embodied in the constitution of the re-organised church. It was to this principle also, as Dr. Campbell pointed out in his interesting address at the public meeting on the 24th, that the Scottish Presbyterians were pledged who colonised Ulster early in the seventeenth century, and who were for the most part the founders of Irish Presbyterianism. They came with a religious system which was embodied in Knox's confession of 1560, and which contained the following interesting statement: "We ought not sa meikle to luke what men before us have said or done, as unto that quhilk the Haly Ghaist uniformelie speakes within the body of the Scriptures and unto that quhilk Christ Jesus himselve did and commanded to be done." The same confession, we might add, contains also a frank avowal of its own fallibility. Our Presbyterian ancestors were, therefore, brought up under the influence of this older Scottish confession, and were loyal to the Protestant principle of the "sufficiency of Scripture." In Scotland the Westminster Confession, for political reasons, was forced upon the Scottish people, and in course of time gradually extinguished all knowledge of the older confession; but in Ireland political necessity did not enforce the adoption of the new creed, and the memory of the older creed lingered much longer. In 1830, however, the majority of Irish Presbyterians, having forgotten the older confession, were content to accept the later creed, hence "we find ourselves to-day in the curious position of having a creed drawn up for the Church of England, chiefly by members of the Church of England, taken over by the Presbyterians of Scotland and by their cousins

in Ireland, and adopted in preference to the fine old Scottish confession which it superseded." "It is a remarkable testimony to the powers of endurance of the spirit of ancient Scottish Presbyterianism," said Dr. Campbell in concluding, "that of the ten original Presbyterian settlements in Ireland, six opposed the introduction of the Westminster Confession. This spirit, passed down through three centuries and a half, has brought us here to-night."

Principal Gordon's address at the evening meeting dealt chiefly with the significance and value of co-operation. The keynote of that meeting, he said, and the movement for which it stood, might be expressed in one word, consolidation. It was a movement for that security which comes of cohesion, the cohesion born of mutual understanding, mutual charity, mutual helpfulness. In their associating together they would find they could learn much from each other. There were men who saw everything from an individual and peculiar point of view, but through association they could learn that theirs was not the only point of view, and that there were others as deeply attached to their convictions as they themselves. To see and to feel this led to an expansion of ideas and of soul, and to the subordination of individual peculiarities. What became of our freedom, it might be asked, if we thus subordinated the individual point of view? Freedom from what? he would answer. Freedom was a relative term, and had different meanings according to its relative use. The highest and best kind of freedom was freedom from self, and this freedom can be secured only by co-operation. "Linked together they were not only stronger as a body, but freer and stronger in their own individualities." "Free and yet in chains the mountains stood. So may they stand."

The Right Hon. Thomas Andrews spoke of the growth of toleration and the liberal spirit in religion. The time had largely gone when Unitarians were looked down upon, and if any trace of that attitude remained they could afford to disregard it. He wished the Non-Subscribing church of Ireland all success.

The Rev. H. J. Rossington, in responding to a vote of thanks for the use of the First Church for the meetings, and the services of the organist and choir, spoke with vigour, and closed the meeting on the right note. "We are consolidating our forces, not in any spirit of antagonism to other churches, but in order to do better work ourselves." "Freedom has been won for us, let us not therefore use it lightly, but labour for something greater than has been achieved in the past."

At the close of the morning service a communion service was held, and afterwards a business meeting, at which the Rev. William Napier was elected moderator, the Rev. J. A. Kelly clerk, Mr. John Rogers treasurer. Both the service and the public meeting were well attended; in the evening the church was comfortably filled. Apologies for inability to be present and good wishes for the success of the church were received from Rev. W. H. Drummond and Dr. Mellone, both of whom had acted as secretaries of the Re-organisation Committee, and to whose labours much of the success of the movement was due.

THE UNITARIAN MOVEMENT: LECTURE AT ESSEX HALL.

THE first of a series of four lectures on "The Spirit and Aims of the Unitarian Movement" was given at Essex Hall on March 2 by the Rev. W. G. Tarrant. Mr. H. G. Chancellor, M.P., presided, and said it was a great relief not to be obliged to speak on any political subject. The lectures had been delivered before elsewhere and he himself was very glad that they were to be given again. The subject with which they dealt was a particularly fascinating and inspiring one, and he felt that it was especially important that the young people of our congregations should have the opportunity of hearing the story of the sacrifices and endeavours of men and women in the past which had given us the unfettered freedom we enjoy to-day.

The Rev. W. G. Tarrant, who took the opportunity before beginning his lecture of congratulating Mr. Chancellor on being returned to Parliament at the recent election, gave an interesting historical retrospect, carrying his hearers back to the beginning of the religious movement of which he desired to give some comprehensive account. It was, he thought, of the greatest importance that we should become acquainted with the life of the past, and trace through the generations the progressive tendencies of thought. Unitarianism itself had been a long time growing, and if it may still be considered a child, we may look forward to greater results in the future in the adult stage. He wished to put the facts about its growth candidly and without prejudice before those of his hearers who might not be familiar with the line of thought they were intended to illustrate, and ask them to form their own conclusions. He particularly wished them to realise that it was not to be regarded as a mere 'ism, but as a far-reaching movement. The mobility of their religion was, indeed, or should be, its chief characteristic. It had not sprung, like Wesleyanism, out of the loving heart of one great man; it did not cluster about one special age or personality, and it had never become a fixed and dogmatic orthodoxy. The attitude of change was not, however (Mr. Tarrant continued) confined to any religious body; orthodoxy had never remained stationary, even in the days when it seemed least progressive, and it was still moving on. It would always so move, and re-adjust itself to developing knowledge, so long as it is alive. He then dealt with the various "heresies" and sects of the eighteenth century, explaining the old forms of dissent, Church anti-Trinitarianism, the conception of liberty held by the Puritans (which did not prevent them from ruthlessly persecuting those who did not adhere to their own special doctrines), and the difficulties which led men like Lindsey and Priestley to protest against the binding of the conscience, from which neither the authoritative Church nor Parliament would release the men who desired to worship God as their hearts and their reason dictated. After a brief account of the beginnings of the movement in America in the eighteenth century, the lecturer returned to modern times, and gave a survey of the tendencies which are at present making for

liberty of thought everywhere. The new spirit is at work all over Europe, and we should do Unitarianism itself an injustice if we tried to confine it in narrow channels, for it really belongs to something vaster than any particular denomination can express, to something that has not yet found a name. If it has life and depth it has a future; if not, then it will only ripple away, and pass out of knowledge.

Mr. Chancellor invited questions, but as none were forthcoming, it only remained for him to urge upon the audience the necessity of making the fact that such a valuable course of lectures was being given, widely known among their friends. The next lecture will deal with the moulding influences which have shaped our modern faith, and will be delivered on March 9.

HURST STREET MISSION, BIRMINGHAM. SEVENTIETH ANNUAL MEETING.

ON Monday last the Lord Mayor of Birmingham presided over one of the most successful meetings ever held at this mission. The chapel was crowded, and the proceedings from first to last were characterised by great enthusiasm.

The financial statement was read by Mr. Warren Tyndall, the hon. treasurer, and disclosed a total indebtedness of upwards of £500.

The report of the Committee was read by the retiring hon. secretary, Mr. G. H. Pearce, from which we take the following extract:—

"We would remind our friends that Mr. Clarke will very shortly have completed 25 years of unselfish labour among us, and we know that the recognition of this long period of faithful and untiring service which he would most appreciate would be to see the finances of the mission placed on a sound basis.

"Your Committee wish to express their profound gratitude that Mr. Clarke is once more restored to health, and they trust will long enjoy a large measure of strength to continue those noble and self-sacrificing labours to which his life has been given."

The missionary, Mr. W. J. Clarke, then read an exhaustive and deeply interesting report, of which we give a short summary.

"Briefly and roughly, and as far as figures and mere statements of fact can be made to convey them, the following are some of the results of our united labours since 1885.

"The average weekly attendance at the Sunday services has been increased from about 40 to between 700 and 800.

"The various religious, social, philanthropic and other agencies have been increased from 6 to 42.

"The number of annual subscribers to the mission, and the Missionary's Special Relief Fund, have been increased from about 150 to nearly 1,900, and the amount annually contributed from about £170 to upwards of £1,500.

"During the 25 years (excluding the amounts received from the city agencies indirectly associated with the mission), from annual subscriptions, relief fund donations, contributions from mission workers, and special appeals for various objects, a sum of upwards of £30,000 has been raised."

The following city agencies are, or have been, more or less closely associated with the mission:—

The Police-Aided Association for Clothing Destitute Children, formed in 1893; the Military Veterans' Association, formed in 1894; the Crippled Children's Union; the Open-air Court Concerts Association, formed in 1898. The Walliker Society, founded by the late Mr. Walliker (Birmingham Postmaster), which has provided country trips and garden parties for upwards of 15,000 poor aged men and women since 1902. Mr. Clarke has acted as hon. secretary for varying periods of all these valuable institutions.

"With respect to the philanthropic work of the Mission, and quite apart from the nature or the extent of it, there is one feature which

after 25 years' experience of it, I desire in the most emphatic manner to emphasise," says Mr. Clarke in the report, "and that is its absolutely unsectarian character. Such help as we have been able to give has always been freely extended alike to those of all creeds and those of no creed—genuine need and moral fitness being the only tests we have ever employed."

The Lord Mayor proposed the adoption of the reports and statement of account. He expressed the thanks of the citizens of Birmingham to Mr. Clarke for his twenty-five years of faithful service, and their desire to join with those present in congratulating him. His was a record of magnificent and successful work. He regarded Mr. Clarke as the best collector of funds in the city. He had the capacity of appealing successfully to the three classes of givers—those who gave cheerfully, those who gave grudgingly, and those who gave of necessity. Mr. Coleman seconded the motion, which was supported by Mr. D. J. O'Neill, who said there would be less sorrow and misery in the city if it possessed more such men as Mr. Clarke.

Other resolutions were spoken to by the Rev. J. W. Austin, M.A., the Rev. A. H. Biggs, M.A., and the Rev. J. W. B. Tranter, Mr. G. Smith, and Mr. S. Hewins, all of whom re-echoed the kindly and generous terms in which the Lord Mayor had referred to the labours of Mr. Clarke and to the work of the mission generally.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held at Essex Hall last Saturday, and was presided over by the outgoing president, the Rev. Henry Rawlings, M.A.

The Treasurer, Mr. Ion Pritchard, presented the Society's balance-sheet, and also that of the Southend Holiday Home. In the former case the receipts from all sources amounted to £47 16s. 8d., and the payments, including an adverse balance of £2 13s. 9d. brought forward from 1908, to £55 12s. 2d., thus leaving a deficit of £7 15s. 6d. to be carried forward. The Southend Home account showed receipts amounting to £138 0s. 3d., and payments to £127 16s. 10d., leaving a balance in hand of £10 3s. 5d. The Secretary, Mr. R. Asquith Wooding, presented the accounts of the Country Holiday Movement, of which he acts as treasurer. These showed receipts from all sources of £129 16s. 6d., and payments of £120 2s., leaving a balance of £9 14s. 6d. to be carried forward.

Mr. Wooding then read the committee's report. The most important work undertaken during the year had been the organising of a series of lectures for teachers on "The Art of Teaching with Special Reference to the Needs of Sunday-school Teachers." The lectures, six in number, had been given in October and November by Professor Raymont, M.A., with an average attendance of 65, which the committee considered fairly satisfactory. Another matter which the committee had taken up was the question of a fitting Sunday-school memorial to the late Miss Marian Pritchard. As the result of an appeal to the Unitarian schools of the kingdom, a fund of £51 3s. 3d. had been got together with which a portrait of Miss Pritchard had been secured and presented to the Essex Hall trustees for hanging in the large hall. Through the generosity of the painter, Mr. W. Savage Cooper, the committee had been enabled to present each subscribing school with a photographic reproduction of the portrait.

The statistics given showed the number of scholars at the London schools to be 3,400, of whom 324 were over 16 years old, and of the teachers to be 314. These figures showed little variation on those of a year ago. The total number of scholars assisted towards a holiday was 338, compared with 304 in the previous year. This number included 57 members of the B.O.B. An urgent appeal for further support for the fund was made by the committee. The returns from the Southend Home showed that 131 guests were received at the home during the year, an increase of 20 over the number of the previous year. The limited space available would hardly permit of future increase, as in the three summer months the home was taxed to well-nigh its utmost

capacity, unless more advantage was taken of the slack season by friends wishing for an inexpensive holiday, who would be welcomed at the home during the autumn, winter, and spring months, and to whom a charge of from 15s. to 17s. 6d. a week was made.

The President, in moving the adoption of the report and accounts, spoke of the year as one of experiments, especially with reference to the lectures and the musical festival. He considered that the lectures had been well worth the trouble which the organising of them had involved, and hoped that the committee would be able to arrange for similar courses in the future. The resolution was unanimously adopted after an interesting discussion on the Society's work had taken place.

On the motion of the Chairman, Mr. Ronald Bartram was elected as the president for the ensuing year. The officers and committee were re-elected.

A conference on "Teaching our Faith," was opened with a paper by Miss Amy Withall, B.A. She urged that the aims and beliefs of Unitarians should be thoroughly explained in all our senior classes, so that our young people might grow up in the knowledge and love of our faith. She explained in detail what Unitarianism meant to her, especially emphasising that it stood for freedom of belief and absence of creed. She concluded with an appeal for "Confirmation Services" on the admission of elder scholars to full membership of the church. A very interesting discussion took place in which many of those present took part, and the subject was evidently one which appealed to the members. The meeting concluded with hymn and benediction.

THE SOCIAL MOVEMENT.

As we are promised various schemes of industrial insurance, though there is little prospect of much social legislation in presence of the political difficulties of the moment, a few facts (which we extract from the last number of the Board of Trade *Labour Gazette*), with regard to what some other countries are doing may help us to make up our minds, pending the introduction of Bills in the House of Commons. By a law which is to come into operation on July 1, 1911, Norway has launched a scheme of compulsory insurance against sickness for wage-earners. With some exceptions, all workpeople and other employees of 15 years of age and upwards, occupied within the kingdom, whether in private or public service, must insure themselves. The law provides for the establishment, in every township in the kingdom, of at least one public sick insurance office (called a District Sick Fund), for effecting the insurance of persons not already fulfilling their obligation through the agency of an existing communal or private (factory) sick fund recognised by the Government as complying with the legal standards as to the scale of sick benefits, and the maintenance of the proper actuarial relation between that scale and the premiums charged. The minimum benefits to be provided by the new public sick funds, or by funds recognised for the purposes of the law, are as follows: Free medical attendance including, when necessary, the supply of surgical apparatus and the extraction of teeth. But, doubtless to prevent too complete dependence upon external aid, it is expressly stated that artificial teeth will not be supplied. When sickness is caused by an accident entailing compensation under the Accident Insurance Law, free medicine is also supplied. Where the sickness causes inability to work, a money allowance is paid from the fourth day and continues for a period of 26 weeks, should the incapacity last so long. In the case of a woman, confinement counts as sickness provided she has been a member of the sick fund during the whole of the ten months immediately preceding. Burial money, not exceeding £2 15s. 6d., is paid in the event of death. Free medical treatment must also be provided for a husband or wife supported by a member of a sick fund, as also for any child of 15 years living at home. The scale of the money allowance during incapacity caused by sickness, and the premium charged for insurance, are based on the earnings of the insured person. The amount of sick pay must not exceed 60 per cent. of the average daily earnings, nor when added to

any benefit received from another sick fund may it exceed 90 per cent. of the earnings of which the sick person was actually in receipt at the commencement of the illness. Of the premiums payable in respect of insurance six-tenths are borne by the insured themselves, one-tenth by the employer, one-tenth by the local authority, and two-tenths by the State.

* * *

DENMARK has had in force for some time a system of State subvention of unemployment insurance funds. By the law of April 1, 1907, it was provided that funds formed by workpeople to insure their members against unemployment, and fulfilling certain conditions, might be registered, and thereby become entitled to one-third of the premiums subscribed by their members. In the Budget for 1909-10 the State contribution was raised to one-half of the members' premiums. According to the Danish industrial census of 1906, there were 176,368 workpeople of both sexes over 18 years of age eligible for membership in an unemployment fund. Comparing this number with the total number of members of the registered unemployment funds, it appears that 57.8 of the total male work people of Denmark, and 15.5 per cent. of the female, are insured against loss of employment in funds registered under the law. Switzerland also has been moving in a similar direction. By a law which came into force on December 12 last, the Cantonal Government of Geneva is authorised, for a period of 10 years, to grant subsidies to the amount of 60 per cent. of the sums paid to their members by unemployment insurance funds, which are attached to trade unions, and which fulfil certain conditions as to registration. Such grants are not to accrue for more than 60 days in the year in respect to any one member, and are to be paid only with regard to members who have been domiciled in Geneva for 12 months, or have been members of a Swiss Trade Union for a similar period. The State grant will not be paid in respect of unemployment caused by strikes, sickness, accidents, or physical incapacity.

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WITH reference to the proposed Social Welfare Association for London, described in this column of last week's issue, Dr. C. S. Loch writes to the press that "in the interests of the C.O.S., and out of regard to the duties it has undertaken, it cannot take part in the promotion of the proposed Association or in its work until it has had a clear statement of the principles on which it is intended to establish the new Association, and until it is satisfied that the scheme proposed is feasible, and will not cripple or endanger the work of existing societies and effectual methods of organisation and compensation which are already in force."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Women's League.—At the monthly meeting of the executive committee, held on Wednesday, February 9, the organising secretary reported her recent visits to Padiham and Newchurch. She told of the great kindness and hospitality with which she was met everywhere, and of the good meetings which she had addressed. At both places the congregations are largely composed of working people, many being mill hands. The secretary was greatly impressed by the splendid congregational vigour and enthusiasm of the women of these North Country churches, and her account increased the hopes of the Committee that before long they would have the co-operation of these Women's Societies as branches of the League. The secretary also visited Rochdale, where a warm welcome was given her. Here a Branch is already in being, and much quiet local work is done. It is hoped, however, that as time goes on the branch will discover additional ways of carrying out the aims and objects of the League. The Study-Class Sub-Committee has now been formed, and reported

that it will shortly bring out a leaflet outlining a suggested course of study of our religious literature suitable for the Study Classes and Reading Circles. The circular concerning the young women of our congregations is already in the hands of the branch secretaries, and it now lies with them and their societies to render it effective. The sub-committee is now in communication with the Church at Cambridge, and with its assistance a little meeting of members from the neighbouring Women's Colleges is being arranged, to be addressed by Miss E. Rosalind Lee, formerly a student at Newnham. Already the League has received good evidence of the opportunity for helpfulness in this new direction if only the co-operation of the branches is secured.

Belfast First Church.—On the Sunday evenings in February a special course of sermons under the heading of "A Living Faith and Life's Problems," was given by the minister, the Rev. H. J. Rossington. The course included the following:—"Why is Pain Permitted?" "Is Moral Evil Essential?" "Need Death Dismay?" "What Follows this Life?" Increasing attendances indicated the interest felt in the sermons, a crowded congregation being present last Sunday to listen to the last of the series.

Blackburn.—A two-days' Sale of Work in connection with the Blackburn Unitarian Church was opened in the Church Room, King William-street, Blackburn, on Thursday afternoon (Feb. 24), by Councillor D. Healey, ex-Mayor of Heywood. The Rev. E. W. Sealey, M.A., presided. The church room presented a very attractive appearance, and the stalls were well stocked. Mr. Sealey said that in spite of their having been frequently told that there was no room for their movement in Blackburn, they had ventured to take another view, and they were holding that sale of work with a view to the building up of a fund which would go towards the erection of a suitable place in which to carry on their work. He welcomed Mr. Healey amongst them. As treasurer of the North and East Lancashire Unitarian Mission they all knew how assiduously he had placed his great business capacity at the disposal of the cause. Mr. Healey, in the course of an excellent address, said he hoped the seed that had been sown in Blackburn would bring forth a good harvest, and that before long they would see established the permanent church for which they were working. A vote of thanks to the opener was heartily carried on the motion of Mr. G. Pemberton, seconded by Mr. S. Bamber. A vote of thanks to the chairman was also passed, appreciative reference being made to the great amount of arduous work which had been done by Mr. Sealey on behalf of the Unitarian movement in Blackburn. Saturday's proceedings.—The sale was re-opened on Saturday by Mr. T. P. Ritzema, J.P., a prominent local Wesleyan. Mr. Henry Pilling, formerly the secretary of the church, but now of Manchester, occupied the chair. Mr. Ritzema, in the course of a striking address, said that the Unitarians of our country, although a comparatively small body, had played a very important part in the religious life of the nation. To-day, in many of the Free Churches the teaching was much nearer Unitarianism than to what was known as the Old Theology. People were using the brains that God gave them to think with, and as a result their views on religious matters were more in accordance with common sense. Thoughtful and cultured people were constantly being lost to the churches because they could not accept what they regarded as the grotesque and immoral teaching to which they had to listen. If all the advanced thinkers in the Free Churches of Blackburn, including not a few who occupied the pulpits, were to attend their church, they would be the strongest individual church in the community. But they were not likely to get them; for family and other reasons they would continue to worship in the churches of their fathers. Concluding, Mr. Ritzema advised his hearers not to build too large a church when they were ready for one. The sale was in every respect most successful, and the building fund, on behalf of which it was held, will benefit to a substantial extent in consequence.

Bridgwater: Christ Church.—Enlargement of Schoolroom.—The Sunday-school connected

with this ancient place of worship has increased very rapidly in the last eighteen months, the number of scholars having more than doubled. This has caused much over-crowding, the present accommodation being quite inadequate. At its last meeting the Committee decided to enlarge the room as soon as possible. It is estimated that the expense will be about £100. To raise this sum will mean a very considerable effort, as we cannot expect many large subscriptions. After the congregation has done its utmost it may be necessary to make a wider appeal.

Dewsbury:—The Late Mr. Illingworth.—The congregation of Unity Church has lost one of its oldest and best-known adherents in the person of Mr. John Illingworth. He was 71 years of age, and was one of the first members when the cause was started at Dewsbury, nearly half a century ago. His remains were laid to rest in the cemetery on Thursday week, the service in the church being conducted by the Rev. Dr. Thackray, minister-in-charge. Mr. F. Clayton (Leeds), an old friend of the deceased, also delivered an appropriate address. On Sunday evening a memorial service took place in the church, when Mr. Clayton again officiated. In the course of his address he alluded to the many noteworthy traits in Mr. Illingworth's character—his genial, unassuming demeanour, his strong Unitarian convictions, and his unswerving integrity. Special hymns and music were selected on both occasions, large congregations being present, and at the conclusion Mr. Percy Sykes (organist) played the "Dead March."

Holbeck.—With a view to drawing together the boys of the school, and others unattached, in its vicinity by means of some common and healthy interest, the Rev. W. R. Shanks put himself into touch with the leaders of the B.P. Scouts movement last autumn, and obtained his warrant as a scout-master. A troop of boy scouts was formed, beginning with half-a-dozen, and now numbers three patrols. The troop has just been officially registered as the "6th S.W. Leeds." The boys have taken the keenest interest in the work—and it is work, but happy work, all the time. Athletic exercises, drills, singing, ambulance, life-saving, and scoutcraft, occupy the week-evening meetings; and enjoyable Saturday afternoon tramps into the country, with scouting games and al fresco teas, served in unexpected places, occasionally under the lee of a shed or barn, have an excellent effect in producing a new spirit among the boys. A neat uniform has been obtained, thanks to the generosity of a few friends, and the Holbeck troop now promises to become a source of strength to the school.

Liverpool: Rathbone Literary Club.—A meeting was held on Feb. 25, Col. Goffey, J. P., presiding, when a paper was read by the Vice-Chancellor of the University of Liverpool upon "The Reform of the Older Universities." The Vice-Chancellor distinguished carefully between the university and the college, and pointed out that there are seventeen colleges in Cambridge and twenty-two in Oxford. He favoured the extension of the powers of the university, so as to control the teaching as well as the examination of the students. He recommended the raising of the standard of the matriculation and the abolition of compulsory Greek. He foresaw that women would be admitted to the degrees for which they had qualified themselves. A discussion followed, introduced by the chairman and continued by Rev. J. C. Odgers, Mr. P. H. Holt, and Mr. Miller. A vote of thanks to the Vice-Chancellor for his able and interesting paper was proposed by the Rev. J. C. Odgers, seconded by the Chairman, and carried.

Poole.—A course of four special services with addresses, illustrated by lantern slides, has been given on the Sunday evenings during February, and has been much appreciated, the numbers present on the last two evenings being nearly double those present at the first two. The devotional part of the service was conducted as usual, and when the time came for the sermon the electric light was switched off, and a finely illuminated picture thrown on the screen from an electric lantern fitted with the Solar-Nernst burner. This is a comparatively recent invention, which can be utilised wherever the ordinary current is installed. The subject of the addresses on the first three Sundays was the

Parables of Jesus, and on the last the Life and Teaching of Jesus. The slides were supplied by the B. & F.U.A., and though of rather unequal merit, included many of artistic value and much historical interest. As doubt is often felt in regard to introducing the lantern to illustrate part of the regular service, it may be stated that the reverential tone of the worship was perfectly maintained throughout, and this notwithstanding the presence of a considerable number of children. Even on February 20, when a thunder-storm raged and vivid flashes of lightning lit up the darkened church, the experience, though decidedly weird, did not seriously distract attention from the sermon. This result was secured partly by the deeply devotional character of the music and other elements in the earlier part of the service, and partly by at once securing the attention of the congregation to some religious thought the very moment the lights were lowered. It is also important that the preacher should not be a mere showman of the slides, but should preach, extempore, one of his best sermons, using the slides to impress the pictures he describes. The singing of the solo, "I will arise," from the oratorio "The Prodigal Son," while the picture was on the screen was also a helpful feature on the evening in question. A very general wish was expressed that a similar course of lantern services may be held in the autumn.

Sheffield: Upper Chapel.—The annual meeting of the congregation, held on Wednesday, 23rd ult., was blended, as is usual now, with the congregational soirée, and was very successful. After tea an organ recital was given by Mr. Arnold Bagshaw in the chapel. At the meeting the Rev. C. J. Street, M.A., LL.B., presided. The annual report and accounts were approved, showing that £1,172 19s. 4d. had been expended in connection with the Organ Fund. The chapel had been cleaned and painted, and the electric light arrangements altered at a cost of £201 19s., and the general expenditure met, and yet there was a balance to the good of £25 19s. 2d. Mrs. Sinclair, Miss Horton and Mr. W. F. Stanley were elected to fill vacancies on the committee. The congregation voted unanimously for holding in November a Sunday-school Centenary Bazaar for the reconstruction of the school premises at an estimated cost of £300. A musical programme was rendered by the principals of the choir.

Wakefield: Westgate Chapel.—Mrs. W. T. Davies, M.A. (wife of the pastor), preached a fine sermon on Sunday, February 20, taking for her subject "Woman and Theology." The minister's address will in future be Kirby Lodge, Horbury, Wakefield.

Yorkshire S.S. Union.—A conference has just been held at Holbeck, Leeds, when representatives to the number of sixty, of the various schools in the district, attended and heard an address on "A Talk on Modern Sunday-school Methods, with description of the Primary Department," by Mr. W. E. Ormerod, secretary of the Leeds S.S. (Evangelical) Union. Mr. W. Heeley, Lydgate, presided. Mr. Ormerod expressed his pleasure at having an opportunity of addressing the teachers of the Unitarian schools, and gave a very full and detailed account of the new method of Sunday-school work generally associated with the name of Mr. Archibald. He described its novel features and indicated its advantages, obtained from the division of the school into departments, grading the scholars, the use of the blackboard, sand-tray, &c., and claimed that a deepened interest, more effective teaching, and a higher tone resulted. The gain was not greater for the scholars than the teachers, as the latter kept always in close personal touch with the former, passing from the youngest to the oldest classes together, and both learning from each other. Mr. Ormerod made it clear that he had great confidence in the power of the new method to overcome many of the difficulties of the ordinary Sunday-school, and to attract and interest not only scholars but teachers; and his evident familiarity with the principles and details of the system, together with his earnestness in recommending its adoption, won the sympathy of his hearers. The Chairman and the Revs. C. Hargrove, W. R. Shanks, L. Tavener, and others joined in the discussion which followed, and Mr. Ormerod was heartily thanked for his address.

NOTES AND JOTTINGS.

THE following story has been sent to us as being full of encouragement to ministers of small congregations:—There is a little chapel in Wales which, in the year 1847, was in charge of the Rev. David Jones. When he left, the congregation asked the Rev. Titus Evans, who was then leaving Carmarthen College, to take his place. This is a part of Mr. Evans's reply: "The audience, sometimes, as far as I understand is not in the plural number. . . . Mr. Jones preaches to him both in English and Welsh. . . . Even his own wife abandoned his meeting, and followed her whim by joining another congregation."

It is stated that the new Queen of Belgium is the first queen in history to hold a medical degree. She gained it at Leipzig before her marriage, and has given practical proof of her interest in her profession by founding a free dispensary, which she visits almost daily. Her father, the late Duke Charles Theodore of Bavaria, won eminence as an oculist.

In view of Judge Parry's quaint books for children, it is pointed out, says the *Westminster Gazette*, that the residence which he has just taken at West Llandudno overlooks at low tide the expanse of white firm sand which "Lewis Carroll" had in mind when he wrote the famous rhyme of "The Walrus and the Carpenter" in "Through the Looking Glass," and is within a few hundred yards of the house in which "Alice" spent her summers and "Lewis Carroll" wrote a good deal of his philosophic nonsense for her amusement.

THE bicentenary of the birth of Dr. Thomas Arne, one of the greatest English composers of the eighteenth century, will be celebrated on March 12. Arne gave us the tune to "Rule Britannia," but his fame rests more securely on the delightful songs composed by him which have stood the test of time. He was born in King-street in the Parish of St. Paul, Covent-garden, and died in Bow-street. Most of his life was spent in this district, and the rector and organist of his parish church propose to put up a tablet and coloured window to his memory.

It is nine years since Sir John Tenniel closed his public career with the *Punch* cartoon, "Time's Appeal" (which formed a striking manifesto in favour of peace at a period when rumours of wars were in the air), and on Monday last he celebrated his ninetieth birthday. He did comparatively little work outside the pages of *Punch*, with the notable exception of his illustrations to "Alice in Wonderland" and "Through the Looking Glass." Almost all of it has been done with the sight of his left eye, and the strain of drawing, week by week, cartoons which now number 2,500, has at last resulted, we understand, in complete blindness. His kindly, genial nature long ago earned him the nicknames of "Don Quixote" and "Colonel Newcome" from his colleagues, and it is not too much to say that his picture parables have had a very real and lasting effect in the formation of public opinion.

THE Rev. W. S. Key, of Winthrop, U.S.A., is doing some remarkable missionary work in North Carolina under the auspices of the American Unitarian Association, the Women's National Alliance, and the Lend-a-Hand Society. He is known as "the Man with the Barrow," owing to the fact that he travels over the vast tract of country which he calls his "diocese" with a wheel-barrow, in which are contained simple medicines, surgical instruments—for he has some knowledge of medicine and surgery—a little organ, which he uses in leading the singing at his services, a Bible, a few mechanical tools, and some clothing. Besides founding religious societies, building churches, and establishing schools and libraries, Mr. Key shows the people how to raise vegetables, repairs farming machines, sinks wells, builds shanties, superintends road-making and the draining and clearing of the land, and pays regular visits to lumber camps, saw mills, and fishing villages, where

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